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occupy the position from which it is written. The real question is whether the work undertaken is well done and worth doing; the answer in the present case is a decided "Yes."

EVANDER BRADLEY MCGILVARY.

UNIVERSITY OF WISCONSIN.

The Next Step in Religion. An Essay toward the Coming Renaissance. By ROY WOOD SELLARS. New York, The Macmillan Co., 1918.—pp. vii, 228.

The time is ripe, the author believes, for a great step forward in the evolution of religion. As the title suggests, the book is a statement of the author's conviction as to what this next step will be. He says: "What I write here is in its way a confession of faith. The values and loyalties which I shall proclaim as true, redemptive and invigorating are those which my own life and critical reflection have selected. In them I see the possibility of high spiritual attainment" (p. 3). The "values and loyalties" referred to include "humanitarianism," "constructive reform," "social democracy," and the like. Individuals must be afforded opportunity for education, contact with beautiful things, and the stimulus of association with great causes. With such values as these in mind, 'religion' is defined as "loyalty to the values of life," the "spiritual" as "man at his best, man loving, daring, creating, fighting loyally and courageously for causes dear to him," and 'salvation' as "the loyal union of a man with those values of life which have come within his ken" (pp. 7–9).

Religion must be purged of every trace of 'supernaturalism.' This term includes, not only the miracles and plenary inspiration in which our fathers believed, and the conceptions of an ethical God and personal immortality held by religious liberals to-day, but apparently all beliefs in an idealistic or teleological world order in which values are conserved in any other manner than through human agency. If it be asked, whether it is justifiable to retain the word 'religion' when its ancient setting has been so completely discarded, the author calls attention to the fact that we commonly speak of a man having made a religion of some interest into which he has thrown himself wholeheartedly, as when we say a socialist has made a religion of socialism, a social reformer of his work of constructive philanthropy, and an artist of his art. Such a man is "filled with the spirit of consuming loyalty to what he values. . . . I think that this spirit and attitude is coming to be called religious, no manner to what objects it attaches itself. . . . Morality is too cold a word in the ears of most men. Besides, moral values are only a part of the immense throng of appreciations to which man responds. There is need of a comprehensive term, able to take in all those interests and activities which give life its variety and glory. Is there a better term than religion?" (p. 221).

As this book is a "confession of faith," and not a systematic philosophical argument, specialists will understand that the author's numerous assertions upon the outcome of research and controversy in the fields of anthropology, natural science, Biblical criticism, comparative religion, psychology and the new realism in their bearings upon religion are merely intended to be his own

personal feelings and convictions. In stating a mere "confession of faith" a man need cite no authorities other than his own writings. However, as the book is popular in its aim and scope, and will probably chiefly fall into the hands of those whose acquaintance with the literature of these fields is slight, the author really ought to have informed his readers that there exist scientific and philosophical students, as learned as he, who have come to radically different conclusions upon almost everything that he says, as well as others who are more or less in agreement with him.

WILLIAM KELLEY WRIGHT.

DARTMOUTH COLLEGE.

Liberty and Democracy and Other Essays in War-time. By HARTLEY BURR ALEXANDER. Boston, Marshall Jones Company, 1918.—pp. x, 229.

The essays collected under this somewhat general title are republished from a number of periodicals and vary considerably in length, interest, and importance. The manner varies but all are inspired by the author's reflection upon the problems raised by the War and his convictions regarding the issues at stake in it. The book has, therefore, a sufficient unity.

No merit of novelty can be claimed for the author's interpretation of the issue of the War; in fact, he makes no such claim. The struggle, as he sees it, was between justice and force, between an order of law founded on rational, self-controlled freedom on the one hand, and an order of hierarchical subordination on the other. But if not novel, the author's views are presented interestingly and in a manner to provoke thought. For he conceives the situation not as a rudimentary struggle between good and evil but rather as the occasion for a clarification, by severe thinking, of the ethical principles upon which political liberty has been supposed to rest. The book is a call to the American public to analyze its ideals and to understand more deeply the political goods which a lazy-minded democracy supposes that it has mastered and realized. As an incentive to popular philosophical thought of this kind, the book has real merit. It is a good interpretation of what the War meant to many Americans who sought to understand the more speculative issues.

With the close of the War a perhaps inevitable reaction has come. Liberty and democracy seem rather vague in the welter of concrete interests and issues. Perhaps one has become a little sceptical and disillusioned; perhaps one is only tired. But the mood of conviction gives place to the mood of criticism. One wonders how much of what we thought we were fighting for was effective ideal and how much was propaganda and camouflage for more sinister designs. In this mood it is hard to do justice to Professor Alexander's book. But the mood of faith will return and then the perennial interest in these ideals will revive. In any case, the book should remain an interesting account of what a considerable number of Americans considered to be the ultimate issues of the great struggle.

GEORGE H. SABINE.

THE UNIVERSITY OF MISSOURI.